

RELIGIOUS GLEANINGS.

CHURCH NEWS FROM ALL PARTS OF THE WORLD.

Sister Annette, the Founder of the Sheltering Arms of Minneapolis—A Story of Faith and Self Sacrifice—Other Items of Interest to Church Goers.

The Sheltering Arms of Minneapolis has just received a legacy of \$150,000 worth of property and \$35,000 in money, says The Churchman. It will be a great institution. Justice requires that it should be remembered that it had a founder, and in the interests of the current history of Minnesota somewhat of the devoted and humble minded founder of this institution is here written. Sister Annette Relf began her life of church work as parish school teacher in Faribault in 1871. In 1873 she went to Philadelphia, and was for one year at the Bishop Potter Memorial house. In 1874 she was made deaconess by Bishop Whipple, and did work under Bishop Knickerbacker, by whom she was held in high estimation. She was matron of St. Barnabas' hospital, founded by Bishop Knickerbacker, for seven years.

The church in Minnesota was sadly in want of a home for orphans, and Sister Annette desired to found such an institution. She asked the clergy of Minneapolis and St. Paul to guarantee to her some financial support. This they did not feel at liberty to do. They finally advised Sister Annette as follows: "There is a pressing need for this work, and it is God's work. Undertake it in faith and God will prosper you." The result was she was enabled to build a fine, commodious building, which was well filled with children. A chapel which had done duty in another part of Minneapolis was moved to the adjoining lot, and mission work was begun in a previously neglected part of the city. She organized a board of trustees, and to them surrendered the Sheltering Arms. She undertook a work in another part of the city devoted exclusively to infants, which she called the Church Home for Babies. It is situated at 3839 Chicago avenue. In both of these institutions she served without salary, and her clothing, be it said with reverence, can hardly have been more expensive than that of our blessed Lord himself. In both of these institutions she has invested her own money.

Her great charity is such that she has been in the habit of receiving those whom other institutions have turned away from and even out of their doors.

Congregational Items.

It has been practically settled that the Congregational house, on the corner of Beacon and Somerset streets, in Boston, will be torn down to give place to a more modern and imposing structure. Although plans have not yet been definitely agreed upon, it is proposed to erect an eight or ten story building which shall be adapted to the requirements of the American Congregational association, which owns it.

One-fourth of the Congregational pulpits of Vermont are without permanent supply.

The Broadway Tabernacle Congregational church, New York city, gave \$3,600 for home missions in a recent collection.

An Experiment.

The Congregationalist tells us that "a minister down on the South Shore hired a stenographer to take one of his extemporaneous Sunday evening sermons. Result, upon reading over the discourse Monday morning, a rather disgusted minister, more sympathetic with his people than ever before, but convinced that the experiment paid." It might be well for ministers sometimes to preach their sermons into a phonograph and then hear them themselves before they deliver them. They would no doubt think less of them, and at the same time their congregations might recognize improvement in their spiritual food.—Observer.

A New English Presbyterian Service.

"The English Presbyterian church," says The Scottish Weekly, "has now adopted a new order of divine service. One of the first congregations, if not the first, to introduce it is Dr. Donald Fraser's (Marylebone). The title page states that it is 'The directory for the public worship of God, agreed upon by the assembly of divines at Westminster,' but revised by a committee of the Presbyterian church of England. There is a great difference between the contents of the original Westminster order and the revised one."

Presbyterian Items.

For 134 years Oakshaw United Presbyterian church, Paisley, Scotland, has not been a single day without a minister, and the present pastor, Mr. Porteous, is only the fourth. It is the oldest Presbyterian dissenting congregation in Paisley, having been founded in 1750.

The Hon. Thomas Beaver, of Danville, Pa., a Presbyterian, is erecting at Lewisburg, Pa. in memory of his father, an itinerant Methodist minister, ordained by Bishop Asbury, a new church, costing \$125,000, which he presents to the Methodist church of Lewisburg without incumbrance.

Episcopal Items.

The Year Book of St. Paul's church, Richmond, Va., reports: Baptisms, 26;

confirmations, 24; communicants, 895; Sunday school scholars, 170, and offerings, \$39,891.43. The parish, with its societies and chapters, is well organized. The Rev. Dr. Minnigerode is rector emeritus, and the Rev. Hartley Carmichael rector.

Christ church, on Fifth avenue, New York, has been sold for \$250,000.

Methodist Items.

About 250 conversions are reported by the First Methodist Episcopal church, Chattanooga, Tenn.

The deaconess' home, for which the ladies of Washington Methodism are earnestly working, will be called the Lucy Webb Hayes Memorial.

Ninety-five per cent. of the inhabitants of New Zealand are professors of religion.

The British and Foreign Bible society's great building in London, where the Bible is printed in 178 languages, stands on the spot where 800 years ago, at Rome's bidding, a bonfire was made of every copy of the Bible that could be found.

Christ's Law of Love.

"If we let this man alone, all men will believe on him, and the Romans will come and take away both our place and nation."

The title of last Sunday's lesson was "Christ's Law of Love." And when we look at it rightly, we find it to be a wonderful law indeed. When the Romans went to take Jerusalem, those who believed on Christ escaped them. It turned out the very reverse to what they thought and reasoned. Christ took care of his people, what few there were compared with the nation, and could he not have cared for and saved them all? We should not leave these things and questions pass unnoticed. They are of vital interest to us. Christ taught that his kingdom was a spiritual one, and therefore that his subjects could not fight with carnal weapons.

The only sword which Christ used was spiritual. Should we not follow him? "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me." John 12: 25. The early Christians did not fight with carnal weapons. Their city and nation was taken, but they were not in the war. Christ told them when to flee. History tells us that not one Christian perished when Jerusalem was destroyed. Of all the wars in the world's history, I think I have never read of any so full of horror. Is it not a faint picture of the dismay that there will be in the end of the world among those who reject Christ's law of love in the present time. They rejected Christ and his law. They put their confidence in their carnal weapons. Did those weapons save them?

In sixty short years after they had crucified their spiritual King, their city fell into the hands of their enemies. This should be a lesson to us. Christ says through the prophet Isaiah: "I gave my back to the smiters, and my cheek to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isaiah 50: 6, 7. Christ had no cause to be ashamed, and yet he did not fight, he did not resist evil. He set up a kingdom here upon earth, but when men came around to take him, the leader and king, he would not allow his subjects to fight, but kindly healed the servant's ear, and told his followers to put up their swords.

In Hebrews we read: "For if that first covenant had been faultless, then should no place have been sought for the second." Which law will we cling to? The old one which is not perfect, or Christ's law of love which teaches us a better way? "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Who is among you that feareth the Lord, that obeyeth the voice of his servant, and that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire and the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow." Is. 50: 10, 11. These are God's words, let us consider them now.

MARY C. MILLER.

Pickrell, Neb.

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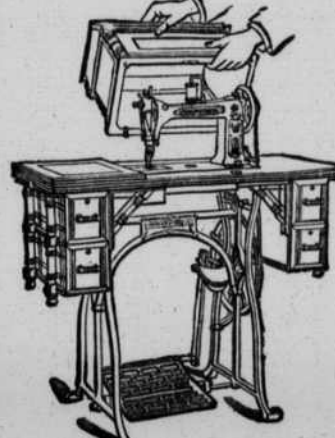
THE FIGURE "9."

The figure 9 in our dates will make a long stay. No man or woman now living will ever date a document without using the figure 9. It stands in the third place in 1890, where it will remain ten years and then move up to second place in 1900, where it will rest for one hundred years.

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